

*W. W. Simpson, Dip, Norfolk*

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A  
CHARITABLE MORSEL  
OF  
UNLEAVENED BREAD,

FOR  
THE AUTHOR OF A LETTER  
TO

*N. M.*

THE REV. WILLIAM ROMAINÉ;

ENTITLED,

GIDEON'S CAKE OF BARLEY MEAL:

BEING

A REPLY  
TO THAT PAMPHLET.

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SPEAK EVIL OF NO MAN.—PAUL.

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LONDON:

PRINTED FOR J. MATHEWS, NO. 18, STRAND.

1793.

[PRICE SIX-PENCE.]



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CHARITABLE MORSEL, &c.

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SIR,

I Consider Poverty as no disgrace to a man, when accompanied with a meek and humble spirit. That you are poor, and may be in want of some of the comforts, if not the necessaries, of life, I have reason to believe from the general tenour of your Letter, addressed to the Rev. William Romaine. And had you not discovered a very unbecoming spirit under your poverty, your necessities would, no doubt, have been relieved by those who know you. For, depraved and degenerate as the world is, a spirit of benevolence and charity still prevails in it; and especially in this country. Real objects seldom want relief long, when their cases are made known. Some recent instances of this seem to have excited your resentment and malignity towards



the promoters of such charitable acts : and you could not vent your spleen against any other person, it seems, than Mr. Romaine : a man grown venerable by his years, his learning, and his long successful labours in the work of the ministry : whose character, when known, is as much out of the reach of slander from your pen, as your's is beneath contempt.

This is the man, whom you have singled out to cast all the obloquy upon, which a depraved heart can suggest. Never was a man more mistaken in the selection of the object of his vengeance, than you are in this instance : for it will recoil with tenfold ignominy upon your own head.

But what is the crime which this faithful minister of God has been guilty of, that it has drawn down such a load of slander upon his head from your pen ? It is briefly this : Touched with a sympathy for the distresses of certain men, driven from their native country by the convulsions with which it is torn ; and having flown to this, as an asylum from the miseries they must have endured, had they continued therein, which they could not have done without violating the dictates of their consciences ; Mr. Romaine preached a sermon, and  
made



made a collection for them in his own parish church: thinking it, no doubt, an act of humanity, to which they had some claim, as *strangers in distress*; without any regard to their religious principles: which, whatever they might have been before, could not be made worse, by such seasonable relief of their necessities. On the contrary, it must give them a favourable opinion of the religious principles of those, from whom such acts of compassion and benevolence flow. Such is the crime which Mr. Romaine has been guilty of; and the reward which he has publicly received from you, is the foulest reproach, and the grossest abuse.

To follow you through the whole of your Letter to him, would be a task I should not willingly undertake: for it would require more time and labour to refute your erroneous interpretations of the various passages of scripture, which you have quoted, with great confidence of their being applicable to your purpose, than I can at present spare. And were I to do it, it is not likely to be attended with any advantage to yourself; for you seem to be so self-opinionated, and to have so much confidence in your own judgment, that the labour would, probably, be in vain. I shall, therefore, endeavour

deavour to arrange the matter, to which I mean to reply, under different heads; and shall confine myself chiefly to those parts of your letter, in which you have been the most liberal of your censure and abuse of this venerable man of God: as it is, in my opinion, wholly unjustifiable in you, thus publicly to traduce so respectable a character. Of what you have written with so much acrimony against those unhappy Emigrants, as Papists; and your anathemas against them (in which you have, if possible, out-done the most malignant and intolerant of their councils, and shewn by what spirit you are actuated) I shall take but little notice: leaving it to them to refute your calumnies, if they think it worth their while: which, I conceive, they will not, as they may think them too illiberal to merit their notice.

This consideration, respecting what you have written of Mr. Romaine, had almost determined me not to make any reply to your Letter: but considering also, that your pamphlet may fall into the hands of some, who, not knowing his real character, might be led to conceive a very wrong opinion of him, and be so prejudiced against him, as to refuse to hear the gospel from his mouth; or not to attend to his ministry,

ministry, if they should accidentally hear him preach; I thought it necessary to endeavour to obviate such prejudices, and to counteract the poison you have been so assiduous to diffuse.

### S L A N D E R.

In the third page of your Letter, you complain of some *ungentlemanlike* treatment you received from Mr. Romaine, which you term *contempt*; upon your having written to him an official letter. As you give us no particulars, it is impossible to make any direct reply to the charge. But some who read your pamphlet, considering the spirit in which it is written, will not be very ready to receive any unfavourable impression from such general censures, I imagine: and the most sensible part of your readers will naturally make some allowance, for the probable want of judgment, in such a man, of what is really *ungentlemanlike*.

In page 4th, you have the modesty to tell Mr. Romaine, “ that his conduct, in making  
 “ a public collection for these implacable ene-  
 “ mies of Christ, the Romish Priests and Pa-  
 “ pists, evidences his bigotted attachment to  
 “ forms, and unchristianlike prejudices to the  
 “ true cause of God, when out of his line of  
 “ church



“ church government.” It seems sufficient only to quote the passage, to refute it: for I believe such an *unchristianlike* inference was scarcely ever drawn from such premises: that an act of the truest benevolence, extended to the necessitous and distressed, should discover *a bigotted attachment to forms, and unchristianlike prejudices*. Surely, Sir, you must have had a more than ordinary spirit of discernment, to be able to pronounce, with such confidence, that Mr. Romaine is so *weak* and *prejudiced* a man, as to be influenced by the motives you have attributed to him, in the “ line of conduct,” for which you have thought fit to censure him.

You inform us, page 15, “ you were astonished out of measure,” to learn “ that Mr. Romaine, the minister of Christ, had been making such a carnal use of spiritual things, as to preach the gospel subservient to the benefit of these Amalekites,” the French Emigrants.—Which you tell us, page 16, is nothing less “ than taking the bread from our own children, and giving it to these scriptural dogs”—that it is “ a species of robbery”—and “ an act indefensible by scripture—“ a lording it over God’s heritage,” to excite his hearers to such an act of benevolence—and “ that this, with some  
“ other

“ other traits in his character, will never serve  
 “ as a sample of according to his divine  
 “ Master’s injunctions.”—Who art thou that  
 thus judgest another’s servant? to his own  
 master he standeth or falleth. How you could  
 presume to impute such motives to him; or  
 to censure and condemn him for such an act  
 of kindness, for which all thinking and bene-  
 volent men must applaud him, as evincing the  
 genuine influence of the gospel upon his own  
 heart, and those of his hearers; “ astonishes  
 me out of measure,” I confess; since you claim  
 the appellation of a christian. So little of the  
 spirit of Christ, or of the gospel, is discernable in  
 your conduct herein, that I am at a loss what  
 epithet to give it: to call it arrogant, censorious,  
 or slanderous, is too soft a construction of it: I  
 am sorry I have occasion to use a harsher term,  
 and to call it *diabolical*: it being an imitation of  
 him who is “ the Accuser of the brethren.”

But what I have already quoted from your  
 Letter, was not sufficient to satisfy the malign-  
 ity of your spirit. You proceed to censure Mr.  
 Romaine’s conduct in a still more general way;  
 and accuse him of a temper and behaviour not  
 according with the spirit of the gospel. After  
 an unwarrantable censure of his being a stran-  
 ger to the distressed of the poor, from an un-

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feeling

feeling disposition, you give the reason, in page 17, in these words, “ as that natural surly  
 “ moroseness in your carriage to strangers who  
 “ approach you, (which to your disgrace re-  
 “ mains unchanged) will always answer the  
 “ purpose of a canine guard, to keep such  
 “ cases from your door, unless introduced by  
 “ some special friend”—And in page 27,  
 “ such Nabal-like conduct is more inexcusable  
 “ in you than any.” An instance of the fatal  
 effects of which is alluded to, but not expressed;  
 and as I am ignorant of it, I cannot reply to  
 it. In the same page you say, “ those carnal  
 “ prejudices, and that natural churlishness,  
 “ which are so dishonourable to your station;  
 “ and of which most men, even your dearest  
 “ friends, see you have great need of healing.”  
 And to sum up the whole of the character of  
 this eminent servant of Christ, and to complete  
 the picture which is drawn of him by the hand  
 of malignity, in such hideous colours, and with  
 such distorted features, that it cannot be known  
 by his friends but as a shocking caricature; you  
 very pathetically, and, at the same time, with  
 the most disgusting familiarity, ask him, “ but  
 “ alas! my dear Sir, is it not with you as with  
 “ multitudes, who know the precepts and their  
 “ privileges, but neglect both, because the  
 “ love of the world—the deceitfulness of riches  
 “ —the



“ —the fear or favour of man—and conformity to the times, have such place in their hearts.” page 28.

These are the illiberal censures and accusations, the calumnies and insinuations, which you, an obscure individual, have thought fit publicly to exhibit against one of the most laborious, faithful, exemplary ministers of Jesus Christ, which this age has produced. One who adorns in his life and conversation the gospel he preaches; abounding in every act of benevolence, every work and labour of love, for the benefit of Christ's poor members. And not confining his benevolence to these alone, he extends it to others also, who appear to have any claim upon him. Hence arises your resentment against him.

But you may reply, “ this is no refutation of your charges, nor vindication of his conduct; but mere assertions without proof.” Permit me, Sir, to produce the best evidence in my power of what I assert, in answer to your accusations, respecting his “ moroseness of temper, and Nabal-like conduct.” I have had the honour of a pretty intimate acquaintance with him for more than thirty years; and I solemnly aver, that, during that long period,

I do not recollect ever to have heard a morose, harsh, uncivil, or unkind expression drop from his lips ; much less have I received from him any such behaviour as you charge him with. On the contrary, I have experienced, and hundreds more, who are ready to attest the same, the most affable, courteous, kind, and gentlemanlike behaviour from him. When I bear this testimony to his urbanity and politeness, I do not take upon me to say, that no one ever experienced any instance of a different behaviour. I read of the meek Moses, through the provocations of the murmuring, complaining, rebellious Israelites, having “ spoken unadvisedly with his lips.” And it is not at all improbable, that some troublesome, impertinent, illiberal persons, may have provoked Mr. Romaine to use some harsh expressions, in order to free himself from impertinent intruders ; to which a man of his popularity and eminence must necessarily be very subject.

A more base and unfounded slander was never exhibited against any man, than, that Mr. Romaine has ever manifested an unfeeling disposition, or want of compassion, towards the distressed of the poor, with which you charge him. What minister of this day, or for forty years past, has laid out him-  
self

self more for the support of public charities of every kind, by preaching sermons for them, and by using his influence in various other ways, than he has done? Besides which, he has ever embraced the opportunities which have offered, of procuring relief for cases of a more temporary or occasional nature. Of which sort I shall name but two instances; although I could fill a pamphlet, with such, and those of a more private kind, much larger than your's, which is filled with slander and invective against him.

The first I shall mention, was in behalf of a class of men, for whom you seem to have a peculiar predilection: I mean the Spitalfields weavers, when out of employment. Some few years ago this was the case with many of them, and their distresses were great. How did Mr. Romaine evince his *unfeeling disposition* towards these distressed objects? He preached a sermon for them, and collected one hundred and nine pounds; which he paid into the fund raised for their relief. The other instance of his *want of compassion* for his suffering fellow-creatures was, when the dreadful fire happened upon Ludgate Hill, a year or two ago; which consumed several houses of the poor of Black Friars parish, and many families were reduced to the greatest distress, having lost all their property



property by it. What *unfeeling disposition* did he discover on this occasion? Was he the last to come forward in his exertions for their relief? Or did he suffer any one in the parish to take the lead in the business? No: but prompted by the most tender compassion and sympathy, he immediately enquired into the distresses of the unhappy sufferers; and applied to an opulent friend, one of his parishioners, to advance some money for their immediate relief; and pledged himself to see him reimbursed in any sum he might advance, to the amount of one hundred pounds. And on the next day, he set out on foot; went from house to house; and collected, not only of the people in the neighbourhood, and of his own parishioners, but of his private friends in every part of the town also, sufficient to reimburse the friend to whom he first applied; who had advanced between ninety and an hundred pounds. After this he preached a sermon at his parish church for the benefit of these distressed objects, and collected a very considerable sum; which, together with what he had collected before, and some donations, amounted, in the whole, to between two and three hundred pounds. These instances of a public nature, and innumerable others of a more private sort, that might be adduced, (which, out of delicacy to his feelings,

ings, I forbear to mention) are sufficient, I conceive, to refute your base calumnies and insinuations concerning his want of compassion for the distressed of the poor.

With respect to his love of the world, its riches, or honours, or sensual gratifications; I take upon me to affirm, that no man, nor minister in this day, lives a more abstemious, self-denied life than he does. No selfish, mercenary, avaricious conduct ever marked his character. No luxuries nor expensive dainties ever graced his table, unless they were presents from his friends. He has ever been too highly esteemed, to be under the temptation to use such mean arts to obtain supplies, as attacking public characters; much less, to aggrandize himself, which was never his wish: and as to his dress and appearance, he resembles John the Baptist more than the generality of the ministers of this day; as you very well know. His views have ever been more of a spiritual and heavenly nature; it being his meat and drink, his pleasure and delight, to do the will of him that sent him to preach the gospel, and to spread the favour of Christ's precious name wheresoever he comes: although you have had the effrontery to charge him, more than once, with

with a criminal degree of carnality in his conduct, and the love of ease and indulgence.

Having waded through most of the mire of obloquy, reproach, and slander, which you have so plentifully laid at his door; and having vindicated his conduct from your foul aspersions, as far as it could be vindicated, where no specific charges were brought against him, but only general accusations and bold assertions without proofs; I come now to touch upon the grand action which gave rise to *Gideon's Cake of Barley Meal*: which title of the pamphlet, some have said, is more expressive of the *Author* than his *Work*; who appears to be a *half-baked Cake*, or a *Cake unturned*; raised by the leaven of malice and wickedness.

The action which produced this curious expedient, to draw forth the author of the pamphlet from his obscurity into public notice; and his *Cake of Barley Meal*, which, no doubt, was intended to be tumbled into the host of sleeping christians; to rouse those from their lethargy, who have been dreaming, that, to contribute to the necessities of the French Emigrants, was a work acceptable to God, being commanded, "not to forget to entertain strangers"—this act of benevolence having been already stated,  
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in the beginning of this Reply, I need not repeat it here : but shall proceed to shew, that it flowed from the purest motives of christian charity.

I know of no passage of scripture which forbids such conduct towards our suffering fellow-creatures, when they do not appear in an hostile manner against us as a nation. On the contrary, the laws of Humanity, the rules of Hospitality, and the precepts of Christianity, all unite to encourage and enforce the kindness which has been shewn to these unhappy people. When we see a distressed object, soliciting our compassion, does not humanity prompt us to administer relief, without enquiring what his religious principles may be ; or whether he be an enemy to us individually, or as a nation ? Nor can we claim the appellation of being hospitable, if we refuse our assistance to those, who are destitute of the necessaries and conveniences of life.

### THE FRENCH EMIGRANTS STRANGERS.

That the French are not *strangers* to us, because we are acquainted with the nation and the people, is a new position ; which requires

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more force of argument than you seem to be master of, to convince any rational person that it is a true one: sophistry will not do it. The general definition of a stranger is, "one that is in a strange land, at a distance from his native country."\* The scriptures go farther; for the children of Israel were deemed *strangers* all the while they sojourned in the land of Egypt: these were surely known to the Egyptians, for they were born in their land; yet were they not less *strangers*, in the scripture sense of the word. The Jews and Samaritans lived near to one another; but the Samaritan that was healed among the Jews of the leprosy, is termed a *stranger*. But be they strangers or neighbours, friends or enemies, the scripture abounds with precepts and examples to teach us our duty in such cases.

I begin with that general precept, "whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets:" being what the whole word of God was written to produce in the hearts of men. Would we be relieved, when driven into a foreign country by the anarchy which reigns in our own? it is our duty to do the same to others in such circumstances. Are they stran-  
gers

\* See Cruden's Concordance.

gers to us? “ be not forgetful to entertain “ them,” and to afford them relief, if they be in want and distress, is the divine command. When the apostle Paul and his companions were shipwrecked, and cast upon the island called Melita, the Barbarians received them kindly, and treated them courteously; supplying their wants, and “ lading them with such “ things as were necessary, when they departed.” Was this conduct of theirs ever condemned? and shall we be worse and less compassionate than Barbarians? Had these islanders enquired into the religious principles of the apostle and his companions, they would have found them opposite to their own: and, according to your doctrine, they should neither have relieved nor shewn them any kindness: especially when they came to know, that their religion was utterly destructive of their own; and of that idolatry which they practised.

The parable of the *Good Samaritan* is a case so much in point, and so applicable to the present controversy, respecting our duty to strangers, that I think it must be sufficient to refute your *strange* opinion concerning it. Our Lord seems to have selected those of the two countries which were most opposite to each other, and between whom the most invincible hatred



subsisted, to set our duty in the strongest light : and to shew us, that no considerations of difference of countries, of religious principles, or modes of worship, should exempt us from those acts of humanity and kindness, which are due from man to man, when the distressed of our fellow-creatures call upon us for relief. If this were not the case, how could we obey the precept of our Lord, to “ go and do likewise ;” or to imitate the example of our heavenly Father, as we are commanded, “ who maketh “ the sun to rise on the evil and on the good, “ and sendeth rain on the just and on the unjust.” Nor could we “ do good unto *all* “ *men*,” as well as to those “ who are of the “ household of faith.”

How far it may be necessary, in a political point of view, to prevent these popish clergy (who are fled to this country as an asylum from the distressed of their own) from disseminating their erroneous religious principles among us, or to induce them to leave this country soon, is quite another matter. These things must be left to our rulers, in church and state, to consider, and to take measures accordingly. All that I take upon me to defend is, the propriety and necessity there was of affording them relief on their coming among  
us

us, in their then existing circumstances. And it must, I think, be attended with this happy effect among others, to give them a very favourable opinion of the liberality of the sentiments of Protestants; who, in such cases, can overcome all mean and narrow prejudices; and discover, by their generous conduct, that their religious principles are not intolerant, like their own; but are the most enlarged and liberal; productive of all those acts of benevolence and generosity, which conduce to the peace, the comfort, and happiness of mankind; in whatever situations and circumstances they may be found. This conduct may have a more happy tendency to convince every ingenuous mind among them, that the principles we profess are more efficacious in drawing men to embrace the sentiments of Protestants, than fire and sword were ever found to be, to compel men to embrace those of the popish religion.

### THE PAPISTS.

Poor Papists! What a perilous situation must they be in, if what you have exhibited against them be true, and their state be really what you describe! You have even commenced hostilities against them of the most alarming and formidable kind. You have collected (with-  
out

out much discrimination, I conceive) all the artillery of heaven to attack them with. All the threatenings, the awful denunciations of divine vengeance, the prophecies of the final and utter destruction of all the enemies of God and his church! all are arranged in dreadful array! The batteries are ready to be opened upon them!—What can they do? whither must they flee for succour? They have nothing to expect, but to be destroyed soul and body in hell, there to be tormented with devils and damned spirits for ever and ever! They can have no hope of escaping—but from the want of skill in the self-employed engineer. Should he be found deficient in experience in the pointing and discharging of the artillery, they may have some dawn of hope to escape. I must, however, leave them to defend themselves, as well as they can. I could afford them but little aid, if I were inclined to lend it them.

But, Sir, are you sure that these unhappy people, who, from a principle of conscience, however misinformed, have sought refuge in this land, are the *very men*, the *implacable*, the *inveterate enemies* of God and his Christ, which those awful passages of scripture you have collected together, describe? You cannot think that we are fully authorized, and directed thereby,



thereby, to execute the divine vengeance upon them ; in like manner as those of old, who had the immediate command of God to extirpate some nations, and to blot out the remembrance of them from under heaven. Were these your serious thoughts, after mature deliberation, I must say, you know not what manner of spirit you are of. Christ said, " he came " not to destroy mens lives, but to save them." Perhaps the sale of your pamphlet may have so blinded your eyes, and warped your judgment, as to have led you to preclude all conviction from argument, that you are wrong ; and to conclude, that, because it is bought up, it must be right, and approved by men of sense and piety. Should this be the case, it is necessary for some friend to whisper in your ear, that the most slanderous and abusive publications meet with the most rapid sale, in this licentious age : and that a call for a second or third edition of any work, is no indisputable proof that it contains truth, or is calculated to benefit mankind.

#### THE DISTRESSED POOR.

You have, it seems, commenced an Advocate for the poor : and a very laudable employ, no doubt, it is. But I fear, by the manner in which  
you

you plead their cause, you will do it but little service. For while you aim to preclude one class of men from receiving any benefit, and shut up the bowels of compassion of the generous and humane towards them, by stopping the current of charity which flows in that channel ; you may probably contract their hearts towards others also ; and so defeat the end you had in view. That there are many, very many poor in this land, is a lamentable truth ; and that, at times, many of the labouring part of the community, the artificers and manufacturers, may be out of employment, and suffering some temporary inconvenience, if not distress, is no less certain. But this is no more than the common and unavoidable lot of all such people, in all countries, that are much engaged in manufactures and commerce. The *really* reduced poor, who, by age or infirmities, are rendered incapable of labour, have an asylum, and a comfortable provision made for them, in every parish in the kingdom : and those who are subject to temporary poverty from the cause before-mentioned, the want of employment, often experience the bounty and liberality of the rich and affluent ; by whom subscriptions are raised for them. These temporary accidental sufferings of this class of the poor, which may, and often do, arise from the mere change

change of a fashion in dress, are such as no human foresight can prevent, no legislature provide an adequate remedy for, at all times.

No age was ever distinguished, more than the present, by Public Charities, calculated to alleviate the sufferings and miseries attendant on poverty. There is scarce a disorder, or an affliction, to which human nature is subject, but relief may be had for it by the poor, *gratis*. Institutions of this kind are increasing daily: so that it is become a doubt with some, whether they have not a tendency to make the poor less provident for their future wants, than they otherwise would be, and so encourage a spirit of idleness among them; which, it is to be feared, is too prevalent with many of them already. However this may be, I do not mean to insinuate, that any abuse of these charities by some, ought to operate to the discouragement of them. I think they are attended with much benefit to the poor in general, and that they do honour to our country; whatever motives may have given birth to them. Our own poor, therefore, are as well provided for, in general, as circumstances will admit. And should not our charity be extended a little farther, to the relief of *occasional* objects, which may fall in our way? Or do you

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think, Sir, you would have fared better, if these French Emigrants had not come among us? I think not; for as you cannot be considered in the light of a *pauper*, it is not probable that you are really any sufferer by their coming hither. The notion that provisions of all kinds are much dearer on their account, is not founded in fact or reason: for the number is too inconsiderable to have that effect.

#### MRS. HANNAH MORE.

Your very illiberal attack upon Mrs. Hannah More, for having espoused the cause of the French Emigrants, and published a book for their benefit, (which you unpolitely call a "catch-penny phamphlet," because you are not likely to share the *pence* with them,) is equally reprehensible and unjustifiable with that on Mr. Romaine. This Lady, who possesses the finest understanding, improved by every polite accomplishment, that can adorn a female mind, and render her an ornament to her sex, has long laboured, as an author, to reform a vicious age, and to promote the cause of piety and virtue. And she has really done as much by her pen towards accomplishing that desirable end, as any author of the present day: for none, except the ignorant or prejudiced, can  
read

read her elegant compositions without profit and pleasure. Yet this aggregate of female excellence, which might have protected her from the insults of savages, was not sufficient to shield her from the envenomed shafts of your malignant pen.—O blush for your conduct, if your heart be not totally unsusceptible of shame!

#### ADMONITION.

Now permit me, Sir, to reason with you, as with a man professing godliness. I will give you credit for your good *intentions* in writing the Letter you have addressed to Mr. Romaine: though not for the *spirit* in which it is written. But while I pay this compliment to your heart, it must be at the expence of your head: for you could not have been more mistaken in your choice, than in the person you have selected to address upon this occasion; unless you meant to do all the disservice in your power to the cause of religion; which I can by no means suppose was your intention. What then could prompt you to hold up, in so unfavourable a point of view, an aged, learned, laborious minister of the gospel? Supposing some spots were to be found in his character, (and whose is without?) could you think that the

publishing of them to the world, would be attended with any advantage to the interests of godliness? Did you really think to shew your piety, by acting the part of Ham, upon the discovery of his father's nakedness? Would it not have been more becoming you, to have imitated the conduct of Shem and Japheth, and to have cast a mantle of love over any defects you might think you discerned in the character of a "father in Christ?" Should you not have examined your own heart, and seen whether all was right there; and that no beam was to be found in your own eye, when you attempted to pull the mote out of your brother's eye? Can you really justify such conduct in your own conscience, and in the sight of God? Consider, Sir, how possible it is for a man to be led by a false zeal, to injure the cause he meant to serve. This I conceive to have been your case in the present instance. Surely something must be wrong in your head or heart, or you could not have aided the enemies of religion, as you have done by your publication; who rejoice to hear that any of its advocates act inconsistently with the principles they profess to be actuated by; and especially a preacher of righteousness.

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Let me request you to examine, again and again, into the motives of your conduct in this matter ; and to try yourself by that unerring standard, the word of God. See, by that infallible directory, whether you have not gone out of the way of duty, in bringing those accusations against a minister of the gospel before the publick ? Should you not have told him any fault, you thought you had discovered in him, first, privately ; either personally, or by letter, if you had found him not easy of access ? Would not this have been acting with candour, and more agreeably to the precepts of the scripture, than the method you have taken to inform him of them ? I wish, Sir, you had considered this before you had taken the step you did take ; it might have prevented much slander, to which your pamphlet may have given birth. Believe me, Sir, I am not your enemy, although I have told you the truth, and my mind, very plainly ; nor do I wish to draw down any resentment upon your head by this Reply. To convince you of your error, and of the improper spirit, in which you seem to have written your Letter ; and to obviate the slander and calumny which the world may be induced to cast, by your means, not only on an eminent minister of the gospel, but  
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on religion itself; were the only motives which led me to make this Reply to your pamphlet.

I am inclined to hope that this admonition, which is accompanied with no acrimony nor ill-will, may be attended with a salutary effect upon your mind and heart; and that you will be so convinced of the impropriety of your conduct, as to be humbled before God for it; and to be induced to make all the amends in your power, for the injury you have done to the cause of religion, as well as to an eminent character in the church of God.

POSTSCRIPT.

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ABOUT three months ago, I went into the country, to pay a visit to a friend; where I remained a week. Not having read your pamphlet, I took it with me, perused it, and wrote the fore-going Reply. On my return to town, I mentioned what I had done to a friend or two; who, without seeing what I had written, dissuaded me from publishing any answer to the scurrilous Letter you had addressed to Mr. Romaine: thinking you would, after some reflection, and having received the opinion of your own friends upon it, see the great impropriety of your conduct, and be truly sorry for what you had done. Another reason urged by my friends, to dissuade me from publishing, should the former not be the case, was, that it would only encourage you to proceed in your abuse, and give you more consequence in the eyes of the publick than you deserved.

These reasons then operated upon my mind so effectually as to prevent my sending what I had written to the press. And they would still have prevailed, had I not found you had published a second edition of your Letter very much enlarged: and as the former edition had



had produced you some pecuniary supply, you were desirous of getting a larger sum by your labours, and so doubled the price: but I must say, you have given *enough* for the money; such as it is.

When I had perused your second edition, I began to think differently upon the subject of publishing the Reply. And finding you had not enlarged your pamphlet with any new arguments, calculated to convince your readers, that Mr. Romaine was wrong in what he had done, and that you were right in censuring him; and that the additions you had made, were of the same scurrilous nature with the former, as far as they respected him; I thought it right, with the advice of friends, to endeavour to check your career a little, by publishing the Reply, and refuting the calumnies you have so illiberally cast upon him.

The letter alluded to in the third page of your first edition, and now published in the second, being of the same nature with the other; discovering great self-conceit, and containing the most unwarrantable accusations and ungenerous inferences; I think it deserving of no other reply, than merely to give it the epithets of *illiberal* and *impertinent*. For the whole of it, seemingly, proceeds from too high an  
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opinion of your own consequence ; which was deeply wounded by Mr. Romaine's treatment of you, upon your application to him for his subscription to the French Bible Society. You intimate that Mr. Romaine's reply to you, when you called at his house on that occasion, was " paradoxical and mysterious ;" it being, in your own words, " I am not a friend " to it—but I wish it success with all my " heart." Although I have my doubts whether these were the very words which Mr. Romaine uttered upon the occasion ; yet, supposing they were, I can see no great mystery in them: for it is very possible a person may wish success to the object of an undertaking, although he may disapprove, or not be a friend to, the mode of conducting it, or the persons employed in the execution of the business. That Mr. Romaine did really approve of, and wish success to, the printing of the French Bible, cannot be doubted ; when it is known, that he lent the Bible, by which the sheets that were printed off, were corrected ; and for that very purpose.

As I write with no other view, but to convince you of your error, and to vindicate an eminent character, which you have grossly calumniated ; I shall use no other means, than

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to point out to you, what appears to me to be the source of your error and abuse. You seem to have erred exceedingly, respecting the motives of Mr. Romaine's conduct, in preaching for the French Emigrant Clergy: for, overlooking those of humanity and sympathy with the distressed, you basely impute it to a desire of shewing his regard for the Romish Church: the errors of which no minister of the gospel ever laboured more to refute; many of them deserving universal execration. But surely there is a wide difference between relieving the necessities of men, and countenancing their errors. Can you prove that the latter was ever done by him, either before, at the time, or since he preached that sermon for them? If not, how depraved must that heart be, that can impute such motives to such conduct?

It is pretty obvious to most people, that you entertain a very high opinion of your own importance; conceiving you are called forth like Gideon, to fight the battles of the Lord, and to vanquish all the hosts of the enemies of his church and people; and that your *Cake of Barley Meal* will effect this grand purpose. And a wonderful champion you have proved yourself to be! But as is too commonly the case with weak heads; flattered with a little fancied



fancied success in your enterprize, and supposed exaltation thereby, you seem to have become giddy with your situation; to be falling forth with all the spirit of knight-errantry; and to excel Don Quixotte himself in his enterprizes. A challenge is given to all the world, and you are ready to enter the lists with the most powerful: to engage men or windmills is just the same to you. These *Amalekitish dogs*, who are come hither to eat up the childrens' bread, must be destroyed, totally destroyed; or you can have no peace nor rest for your soul!

If you are really serious and in earnest in your attempts, and would prove your zeal to be tempered with knowledge, why not endeavour to convince these unhappy, deluded, distressed men of their fatal error; that the church to which they belong, is THE WHORE OF BABYLON, AND THE MOTHER OF HARLOTS AND OF ABOMINATIONS; that it is an ANTICHRISTIAN CHURCH, and must be destroyed root and branch? There are men of sense among them; and some of them, I doubt not, are men of learning, who can feel the force of truth and argument. And as they are now cut off, for a time, from all communication with their church, and from exercising their respective functions in it, they may be more open to conviction,

viction, than when they were living at ease in their own country; leaning upon their Holy Mother's bosom; or dandled upon her knees, and happy in her embraces. They might then have been under a temptation to defend that establishment, from which they derived so many and great benefits: but that temptation must now be greatly lessened. Should you make such an attempt, you would meet with the approbation of all Protestants; and should you succeed in convincing but one of them of his errors, you would merit the applause of all who wish well to that church, to which, you say, you are *proud* to belong.

I cannot conclude this *postscript* without taking notice of the indelicacy of your publishing, in the second edition, the substance of a private conversation with a gentleman, who differed from you in opinion; and by whom, you say, you were *sharply attacked*. If every thing that is said to you in private, be thus to be related to the publick; and even the names and places of abode of the persons are to be pointed out, I conceive you will rather be shunned than conversed with, in future.

FINIS.

